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physical, intellectual, and spiritual. The third part occupies more than a half of the volume and is the most suggestive and clarifying. The author is a physician and has thought earnestly on the deeper aspects of the topic. He justifies the presence and function of pain in religion; he shows how temptation may be successfully met and made the source of strength and peace. This is not a theodicy; it does not attempt to make all suffering rational. But it is a stimulating discussion of the place of certain kinds of pain and struggle in the development of life and character; to this end it is useful in helping anyone who is trying to think his way through this complex and bewildering question. The work of the printer is well done.

**The Mythical Interpretation of the Gospels:**

**Critical Studies in the Historical Narratives.**

[The Bross Prize, 1915.] By T. J. Thorburn.  
New York: Scribner, 1916. Pp. xxiv+356.  
\$1.50.

This book offers a detailed statement and an emphatic rejection of the views of those extremists who regard the gospel narratives as purely mythical. The writers chiefly considered are J. M. Robertson, W. B. Smith, and A. Drews. The material is not treated in its broader historical outlines, but atomistically, proceeding point by point through the gospels, beginning with the accounts of Jesus' birth and ending with the story of his ascension. In each instance the chief mythical view is stated, its absurdity is indicated, and the historicity of every item in the gospel narratives is as a rule stoutly affirmed. The author recognizes practically no middle ground between a wholly mythical interpretation on the one hand and a wholly historical one on the other. He makes no use of the results of modern critical study in the interpretation of the gospels.

**How Christ Would Organize the World.** By

Ralph W. Nelson. Lawrence, Kan.: *University of Kansas News-Bulletin*, 1916. Vol. XVII, No. 10. Pp. 32.

Notice is here taken of this prize essay by a university student because of the subject and the sociological treatment given it. The title might better read: "Jesus and the Social Order"; or, "Jesus' Social Teaching Applied to the State." Jesus did not undertake to reorganize the world; nor did his teaching provide a program to that end. He did, however, enjoin certain fundamental principles of right living which, if put into practice by men generally, would bring about a new social order. Jesus made love the sum of his social teaching, which he interpreted to mean that all men were brothers together on a common plane, and

should be sympathetic, thoughtful, kind, forgiving, and helpful toward one another in all relations.

The writer shows by his point of view, his ideas, his language, and the literature he has used in the preparation of the essay, that he has received excellent sociological instruction at the University of Kansas. The science of sociology, when it can view Jesus' teaching historically and socially instead of dogmatically and homiletically, will find much meaning and power in the New Testament toward the cause of humanity, and a social order which makes for the total common welfare.

**Quiet Talks with the Family.** By Charles

Edward Jefferson. New York: Crowell, 1916. Pp. 187. \$1.00.

Dr. Jefferson's "Talks" have won a place for themselves in the literature of modern Christian life by their clearness, insight, and practical character. He now adds another volume, quite the equal of the others, to this useful series. The nine subjects are: the family in general, fathers, mothers, boys and girls, grown-up sons, grown-up daughters, daughters-in-law, grandparents, and masters and servants. Dr. Jefferson's counsels and discussions are always sane and plain. He indulges in no false sense of human values. His ideal member of the family group always impresses one as a genuine human being in spite of his excellence; and the Jeffersonian virtues are attainable even if they are difficult to reach. Dr. Jefferson's crisp style is sometimes overworked until we are wearied by the tapping of his staccato accent. For example, p. 20 contains 16 complete sentences, in which 126 words are used, or an average of about 8 words to a sentence. Of these 126 words, no less than 98 are monosyllables. The high strings of the harp are overworked. We wondered why the first and last chapters were not broken by subheads. The book is well made.

**The Gospel of Jesus.** By Clayton R. Bowen.

Boston: Beacon Press, 1916. Pp. 235.  
\$1.00.

We have here another highly interesting and useful attempt to gather from the first three Gospels a simple unitary picture of the life and teaching of Jesus. Professor Bowen occupies the chair of New Testament Interpretation at Meadville Theological School, and is an excellent New Testament scholar. A volume from him containing *The Gospel of Jesus, Critically Reconstructed from the Earliest Sources* awakens unusual expectations. He says that he has written the book to answer many inquiries as to what the scholars "make of the gospel of Jesus when their critical work is done." The